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ABSTRACT

This teacher's manual examines the activities, attitudes, and approaches necessary for teaching about ethnic groups and provides guidelines for classwork. It is specifically designed to accompany a series of units about Irish, Italians, Puerto Ricans, Blacks, Poles, Armenians, Scots and Scotch Irish, and Jews in Connecticut. The first section of the manual reviews five problems inherent in teaching about a foreign group or culture. The second section defines the general concept of an ethnic group and identifies information to be included in an ethnic studies curriculum, who should be involved in both teaching and learning ethnic studies, and the most effective strategies for learning about other ethnic groups. The third section offers specific suggestions for teachers planning to use the Connecticut series, with outlines of content and classroom activities applicable to the study of any ethnic group. A bibliography containing materials of a general nature on teaching ethnic studies, ethnicity in America, and cross-cultural education is appended. (DL)

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Learning About

THE PEOPLES OF CONNECTICUT

TEACHERS' MANUAL

to accompany

THE PEOPLES OF CONNECTICUT MULTICULTURAL ETHNIC HERITAGE SERIES

Pilot Edition

by

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TEACHERS' MANUAL

to accompany

THE PEOPLES OF CONNECTICUT MULTICULTURAL ETHNIC HERITAGE SERIES

Pilot Edition

The Peoples of Connecticut Multicultural Ethnic Heritage Studies are a series of informational books and kits designed to provide basic data and illustrative material about ethnic groups in Connecticut. It is hoped that the number of groups included in this series may be expanded in the future to adequately represent the rich ethnic variety in our state. However, presently we can begin implementation of these curricula in the schools with an interesting and diverse sample: Irish, Italians, Jews, Puerto Ricans, Armenians, Poles and Blacks.

This Teachers' Manual has been developed, along with the books and kits, to share some thoughts which may prove helpful as each teacher adapts the curricula to his own unique teaching situation. It is organized into three sections. The first is a general discussion of strategies for teaching about socio-cultural phenomena. The second is more specifically directed toward ethnic studies in our schools and reviews useful

definitions. The last section contains very particular suggestions for utilizing THE PEOPLES OF CONNECTICUT MULTICULTURAL ETHNIC HERITAGE SERIES.

I. Curriculums For One World - Mother Nature Knows Best[1]

Teachers are becoming increasingly concerned about expanding the intercultural dimensions of their curriculum from kindergarten up through the various departments of high school. New texts have been written for all levels reflecting this interest and a wide variety of curriculum aids is becoming available.

The primary objective of this intercultural movement seems to be to develop an understanding and appreciation for numerous cultures, which is considered to be vital in our highly interdependent world. But there is a thorny problem in teaching about cultures - a problem which has confounded anthropologists for years - that of valuation or value judgements. Should a teacher pass on to her classes value judgements as to whether one culture or aspects of a culture are better than others? If so, what are valid criteria for making such judgements? Let's take a look, in naturalistic terms, at various strategies used by teachers.

1) <u>The Way of the Puppy Dog</u>. The puppy dog approach is the decision to study the "facts" about each culture without passing judgement. Just as the puppy dog bounces around indiscriminately to greet each stranger, the neutralist teacher greets

each new culture with equal friendly regard. This "to each his own" stance helps to avoid a rush to judgement and the early formation of unfounded prejudices but makes it awkward to deal with some very real cultural phenomenon such as head-hunting, cannibalism, genocide and slavery.

2) The Way of the Crow. The crow approach is a popular one in which those aspects of cultures which appear to be "exotic" or "quaint" or very "traditional" are selected to represent these people. Just as the crow is attracted to showy bright shiny objects in his domain, the ringmaster-teacher casts about the world's cultures for the unusual to enliven her class. This showmanship can create an atmosphere of fun and excitement in learning about other peoples, but it can also contribute to the creation of false stereotypes as it ignores the more drab subtle differences and the common denominators of humanity.

3) The Way of the Collie. The collie approach is one of interest in exploring cultures with the predetermined conclusion that "there's no place like home." As the collie roams to investigate neighboring properties but is never fully content unless she can return to her home hearth, so the ethnocentric teacher directs the study of cultures so that the students will arrive at the conclusion that the best of all possible worlds is here. There is something very secure and patriotic in this determinism but students may well be left in ignorance of the unmistakable brilliances of other cultures.

4) The Way of the Bee. The bee approach is best summarized

by the notion that hard work is good, hard work results in production, and that cultures can be evaluated and valued by their GNP. Just as the bee regards honey production as its highest calling, the development teacher regards production in general as man's end-all and be-all. This is a more scientific version of ethnocentrism since the United States always ranks near the top and it very accurately represents the national planning objectives of many nations, but its adequacy can be easily questioned by any student bright-eyed enough to note some of the current crises affecting the industrial nations.

5) The Way of the Ant. The ant approach views the good life in a synergistic way, a merging of the selfish and the unselfish. Those cultures are superior in which the individual can satisfy his or her own needs and at the same time be seen as contributing to a group. Just as the ant considers its own fulfillment as synonymous with the survival of its hillmates, the synergistically-oriented teacher considers man's highest fulfillment to be possible only when individual and group needs are harmonious. Using this approach, a teacher may instill a more humanistic basis for judging cultures, yet find it a fuzzy yardstick to employ and run the risk of eulogizing about the happy natives playing with coconuts on white sandy beaches.

These five categories point up the obvious question - which strategy best fosters intercultural understanding? One could argue convincingly for any one of them, various combinations or none. It could also be said that each teacher can in her own way, be it crow or puppy dog, communicate the most

important ingredients for intercultural understanding - an awareness of cultural variety and an enthusiasm for the study of cultures. But perhaps Mother Nature knows best, for she achieves a balance by nurturing the puppy dog as well as the crow, the collie, the bee and the ant.

II. Ethnic Studies, Hyphenated Americans and Our Schools

As the United States has passed its bicentennial, it is clear that the old generalized melting pot image of American culture is giving way to a more precise analogy of the American cultural stew. It has taken several decades of distance from the periods of heaviest immigration for us to realize that the ideal of undifferentiated blending, a purée if you will, is not conceptually adequate to describe the realities. For what we have instead is a common gravy, representing a sizeable proportion of our population, who regard themselves as Americans with little sense of any other ethnic affiliation. At the same time we have those who recognize that along with American seasonings, there are also important distinctive cultural elements which they share with a minority group. These latter peoples are hyphenated Americans and they constitute the carrots, the potatoes, the onions and the meats which retain a distinguishable appearance and flavor despite lengthy simmering.

A number of factors have contributed to the current surge of interest in studying these carrots, potatoes, etc., in the American stew and in introducing ethnic curricula into our

schools:

1. In retrospect one can appreciate the cumulative basis for ethnic studies which has been built up over the years by numerous organizations such as the Swedish American Historical Society, the National Association for Armenian Studies and Research, the Polish-American Historical Society, etc.

More recently and on a more widely publicized scale, the Black movement of the 1950's and 1960's has served as a spearhead to shatter the homogeneity myth and acted as a stimulus for other groups, particularly when stress was placed upon Afro-American cultural activities and Black Studies. While not all others could identify with the Black racial parameter, they could readily empathize with a similar sense of inequality, alienation and/or cultural hyphenation.

2. Another influential factor has been Glazer and Moynihan's research on the Negroes, Puerto Ricans, Jews, Italians and Irish of New York City.[2] This was a pioneering study among the intellectual community which has also enjoyed a certain popular appeal, as is evidenced by the fact that their book, Beyond the Melting Pot, is currently in its second edition with a total of thirteen printings. A number of other ethnic investigations have followed, many of which have contributed to public awareness and acceptance of ethnicity. Of particular note is Alex Haley's Roots which appeared also as a television series.[3]

3. A third factor which has provided a generalized interest in the ethnic movement is a felt need on the part of Americans to understand their own culture. Despite lengthy tomes on the

subject, the best we have is a rather amorphous description which is rendered even more nebulous by the widely disseminated conviction that our culture is constantly changing. This vague notion of American culture has been identified as a White Anglo-Saxon Protestant (WASP) phenomena but today WASP's are beginning to question even this certainty. And so, many Americans in search of a well-articulated cultural ballast are looking backward, with the clarity of perspective, toward their ancestry and are creating new cultural blends which may prove to be a piecemeal approach toward redefinition of the American way of life.

4. Another factor is the concern of educators to innovate. All over the country teachers and administrators are serving on committees which are charged with the task of planning something different in response to the growing number of critics of American education. One solution, which is notably relevant in schools with large numbers of ethnic students where educators have been frustrated in their attempts to provide meaningful quality education, is to initiate study about various ethnic groups who have too often been ignored.

5. The last factor which has been directly responsible for the introduction of ethnic studies in schools has been Congressional funding of the Ethnic Heritage Act. Beginning in 1974-75, the Office of Education has financed research on ethnicity as well as the preparation and implementation of curricula. Additional projects were approved in 1975-76 and others for 1976-77. This modest federal support has established seedbeds of

ethnic studies throughout the nation.

These five factors combined have conspired to open a Pandora's Box of possibilities and problems as the ethnic studies movement gains momentum. This section is directed toward a discussion of some of the very interesting basic issues which have emerged, from this writer's perspective, as an educational anthropologist participating with an interdisciplinary team of educators, sociologists and historians, in a project funded by the Office of Education to engage in research and to develop and implement curricula in the public schools.

What Is An Ethnic Group?

One fundamental question which constantly reoccurs is how to define an ethnic group. The lack of conceptual consensus is certainly not uncommon in the social sciences, but in the case of ethnic studies it assumes a distinctive plurality since so many people with such diverse backgrounds are working together: university scholars, educators, politicans, administrators, representatives of ethnic communities and the general public at large.

Edward Hall, in his book, The Silent Language, explains very clearly the three main types of definitions which one encounters: informal, formal and technical.[4] An informal definition is one which surfaces only sporadically in particular situations. To cite an example, during workshops held with teachers on curriculum development, some of them were inclined to stress the bizarre or the unique. Although they quite glibly

discussed ethnic groups in much broader terms during the more abstract class sessions, when they actually got down to very specific planning, they revealed an informal idea equating ethnicity with the exotic. This is a good example of the "crow" approach which was discussed in Section I.

The formal definition is one which is commonly used in everyday life. In reference to ethnic groups, the term is generally thought to have biological, national and cultural parameters. Thus, a group whose ancestors were Greek and who carry on some vestiges of Greek cultural activities (cooking, religion, language, dancing, etc.) are considered to be Greek-Americans. These formal ideas are well illustrated in the treatment of ethnicity on television or radio programs and in newspapers and magazines.

The technical concept is that fashioned by the specialists. In the case of ethnic groups, we can look to the sociological and anthropological literature. Here one discovers almost as many definitions as there are concerned scholars. Most of them are more inclusive than the formal or informal ones, and can be broken down into those which are primarily descriptive and those which are chiefly enumerative. One school of thought concentrates upon the cultural content while another is concerned with the boundary-maintaining characteristics. Taken together, a technical definition might read something like this:

An ethnic group is

1. A socio-cultural minority group in a pluralistic society;
2. recruitment to which is determined by individual

choice, by the ethnic group itself and/or by outsiders;

3. which upholds its boundaries by real or imaginary biological, territorial, economic, religious, cultural, aesthetic, linguistic and/or interest commonalities.

The confusion which results from the persistence of a variety of conceptions of the term, ethnic group, is not confined to those who delight in ivory tower intellectual debate. Rather, it creates problems for the applied practitioner as well. When selecting groups for study, it is difficult to set criteria for inclusion or exclusion if there is no commonly agreed upon definition. Those inclined toward a formalistic idea tend to exclude Jews, Blacks and women, as it is thought that they lack a singular national origin, a stance which might be challenged by the Jews. Informal, definitional oddities spring up at unexpected moments to further complicate the situation. And those operating under a technical framework may find that they lack a basis for sharply differentiating between socio-cultural groups which are ethnic and those which are not.

In addition to choosing the groups to be covered, there is the conundrum of sorting out appropriate subject matter. Ideally, the broad categories should be the same for all groups so that comparisons can be made, but the conceptual fuzziness obscures derivation of clearcut categories. Too often the consequence is curricula containing a potpourri of content which makes it impossible for students to understand similarities and differences. For example, if folk beliefs are discussed only in regard to Italian-Americans and are not mentioned in the curricula

on Jewish-Americans, Greek-Americans, or French-Americans, pupils may conclude that belief in the Evil Eye is unique to some Italians from the southern provinces, when in fact a similar belief is found among many Mediterranean peoples.

Probably the most productive way to resolve the definitional dilemma is to settle upon one which is acceptable and well understood by all of the people involved. I should like to suggest a definition which should reasonably satisfy the technicians as well as the formalists, which affords a basis for derivation of selection criteria and categorical breakdown, and allows for the groups which are pressing for recognition as ethnics.

An ethnic group is

1. a socio-cultural minority group in a pluralistic society;

2. recruitment to which is based upon biological ties modified by individual, group or outsider perception of membership status, which maintains its boundaries by socio-cultural commonalities.

What Should Be Included in an Ethnic Curriculum?

There are a few issues which arise in connection with determining the content of ethnic curricula. The first is the general question, what categories of data should be covered. This is largely answered once a definition is worked out. Referring back to the definition suggested at the end of the last subsection , the following outline would be appropriate, keeping in mind that it may be difficult to obtain sufficient information on all of these topics unless considerable time is allocated for some basic research.

I. Parent Culture (National or International)

A. History - A general introduction which explains how they came to coalesce as a group or groups.

B. Demography - Population figures, patterns of settlement within a nation or scattered throughout several countries, and how geographical features have influenced the culture.

C. Socio-Cultural Characteristics - Values, beliefs, language (verbal and silent), the arts (painting, sculpture, dance, literature, music, architecture), life-style (family organization, food, dress, housing), social organizations, religion (formal and folk beliefs), economics, politics, education (formal and the informal process of socialization).

D. Conditions which gave rise to emigration.

II. Ethnic Group in the United States (or a particular state or local area)

A. Description of immigration.

B. Demography - Population figures, patterns of settlement, ethnic neighborhoods.

C. Socio-Cultural Characteristics - Values, beliefs, language (verbal and silent), the arts (painting, sculpture, dance, literature, music, architecture), life-style (family organization, food, dress, housing), social organizations, religion (formal and folk beliefs), economics, politics, education (formal and the informal process of socialization).

D. Trends for the future.

This is only a very basic outline which is designed to provide the opportunity to compare the parent culture and the ethnic group here in the United States, for essential to an understanding of the ethnic movement is a recognition that what we have in progress is the development of new blends of socio-cultural features. Of course, depending upon particular circumstances, one might choose to add other components to the outline as they

appear to have importance, but deletion of any of the major categories would result in serious gaps in a description of them as a socio-cultural unit.

The second issue which demands consideration relative to curriculum content is that of sensitivity to certain types of information. Objections are raised about reference to sexual activities, attitudes toward sex and jokes or gestures with sexual content. While it can be argued that a curriculum about any such group which totally excludes sexual data is sterilized by failure to mention this very important human activity, it is perhaps understandable that those who are in a brokerage position of introducing the curriculum to the public, are cautious about including material which is not universally accepted as a proper or necessary element in the public education of our children, especially at the elementary level.

Another delicate area is that of the Great and Little Traditions. These are concepts coined by anthropologists to describe the distinct, yet interdependent, cultures of the elite and the peasantry in agricultural societies. The Great Tradition encompasses the language, the value and belief system as well as their more tangible manifestations which are characteristic of the elite. In Italy, for instance, the Great Tradition would include the Italian language, the Catholic faith, the opera, renown artists and <u>la dolce vita</u>. The Little Tradition, by contrast, is composed of the same elements in the life of the peasantry. In the Italian case, the Little Tradition includes the many dialects, folk-Catholicism, local or regional arts and a

lifestyle tied to the land. Although in anthropology there is no value connotation attached to these terms, some people involved in ethnic studies are offended by mention of the Little Tradition. This is unfortunate, but perhaps is part of the learning process as ethnic curricula are fashioned and initiated in the schools, for if only Great Traditions are thought to be worthy of study, we will further perpetrate some time honored mythological stereotypes.

The last sensitive area has to do with how unpleasant or unsavory data is handled. What if anything should be said about crime, warfare, and inter or intra ethnic prejudices and rivalries? Feelings run strongly on both sides of this issue. Some think that only laudatory information should be included, leaving out anything which could be construed as negative. Others believe that the best policy is to bring out all known facts which will dispel misconceived aspersions and that by airing the most complete description, the treatment of each group will be as realistic as possible.

In regard to all of these volatile areas, it might be fair to admit that it is impossible or unwise to exclude everything which offends because the curriculum could become a rather meaningless bland description. The most sensible course to follow may be to carefully choose among affronting data in order to be absolutely certain that the information is correct, that it is important to an understanding of the group, and that the s topic is covered in all of the curricula.

Who Should Be Involved in Ethnic Studies?

A third major area of controversy is the question of who should participate in the research, the curriculum development and the teaching of ethnic studies, as well as the corollary, who the designated student population should be. There does not appear to be any perplexity about occupational specialization for expectations tally closely with the realities. Social scientists (educators, historians, sociologists, anthropologists) gather together statistics, compile special maps and charts showing ethnic distributions, conduct field studies, collect oral histories and comb the literature for the writing of curricula, and hold workshops with teachers. Teachers participate in workshops where they devise their plans to further develop and implement the curricula. Advisory boards of ethnic representatives offer suggestions. There does not appear to be any strong sentiment about the optimal age for students to learn about ethnic groups, aside from recognition of necessary differences in the degree of sophistication according to grade level.

The real issue has to do with ethnicity. There are those who think that the best people to be involved are the appropriate specialists who are also members of the ethnic group under study. This feeling is currently found throughout the world and is a plague visited upon Western social scientists. They are discovering that their treasurehouse of formerly docile subjects for research in the non-Western world now have well educated researchers among their own population and increasingly resentment is being expressed towards outsiders coming in for purposes of

social study. Some nations have passed laws limiting publication within the country to writings authored or co-authored by their own scholars. Burma has gone to the extreme of prohibiting foreign social scientists from crossing their borders.

There are cogent arguments about the relative merits of outsiders and insiders. Assuming other qualifications to be equal, outsiders are credited with the ability to note subtleties which are taken for granted by those who live with them daily, and an overall perspective and neutrality which may be relatively free from emotional biases and intragroup factional identification. However, outsiders, in spite of participation in group activities may still lack an in-depth understanding of meanings. Insiders, who have the advantage on this latter point, may be deficient in the outsiders' strengths of perspective and neutrality.

In actual fact, ethnic studies are frequently done by a combination of outsiders and insiders. The quality of their work does not seem to vary according to their ethnicity, but rather is associated with expertise in their field of specialization, success in previous intercultural contacts, ability to establish rapport, dedication and hard work. Outsiders do have greater freedom in dealing with factionalism based upon religious, political or regional disparities and insiders have more ready access to informants and certain types of data. As far as disadvantages are concerned, outsiders sometimes have difficulty with language when talking to immigrants and may not understand the emotional content which they have not experienced

themselves, and insiders can at times be accused of "tunnel vision" due to emotional biases and can trigger factional resentment.

However, rational evidence is not sufficient for there is a deeply entrenched affective element in this ethnicity issue. There are some who treat any insider, teacher or researcher, as far more credible than any outsider. Internally, within ethnic groups, there is a justifiable sense of pride in the accomplishments of a fellow insider. Beyond this, in certain groups there may be active opposition to outsiders appearing to affect any understanding of their culture. This defensiveness is thought to be related to the degree of security an ethnic group feels within its pluralistic setting.

As far as student ethnicity is concerned, there is sharp disagreement about whether the same curriculum is appropriate for both insider and outsider students. Some think that pupils of a particular ethnicity already are thoroughly acquainted with their group and should therefore either not be bothering with this study or else should be given a more advanced curriculum. Others feel that most insider children are far more ignorant about their ethnic group than is generally assumed and that all students could benefit from the same curriculum. Particular concern is expressed about an outsider teacher trying to help a class of insider children learn about their own ethnicity.

The emotional side to questions of the ethnicity of people involved in ethnic studies are very likely to surface. While

not everyone may be satisfied with the outcome, it is necessary to face the issue and attempt to reach some compromises if the main goals are to be achieved. It is obviously impossible for every researcher or teacher of Ukrainian-American (or any other ethnic group) studies to be of that ethnicity, at least if study of the groups is to take place on any scale. On the other hand, it would seem that the best of all possible learning situations may be accomplished when combinations of outsiders and insiders are working together.

What Are the Most Effective Approaches for Learning About Ethnic Studies?

This is perhaps the most crucial question to be addressed for despite the most thorough accumulation of information and appropriate artifacts, in the last analysis, the critical test of the effectiveness of a curriculum comes at the point where teachers and students interact. And we know too little about the optimal conditions for learning about cultures. However, strategies can be suggested by borrowing from curriculum theory and from the methodology and research techniques used by anthropologists.

First and foremost, the teacher must be a primary learner. Prior to and during the introduction of ethnic studies, teachers should be actively engrossed in a personal exploration of ethnicity. What does this mean in specific terms? Using the techniques of participation, observation and interviewing, teachers can become involved with ethnic groups, as well as investigate

their own ethnicity, all with a reverential attitude of listening to the point of view of others and imposing as little preconception as possible. This is not an easy task, for the tendency to rush toward judgement is all too prevalent and teachers have so many worthwhile demands upon their time, but unless they can experience the excitement and joy of discovering ethnic phenomena, the ethnic studies movement may be doomed to failure as a rather superficial passing fad.

Students need to be prepared for ethnic studies by an initial concentration of what certain terms mean: culture, cultural pluralism, acculturation and enculturation, ethnic group and assimilation, at the very least. They can also become acquainted with specific data about each group in their parent culture and in the United States, which has already been researched. But no matter how painstakingly any curriculum is prepared, there are presently decided gaps in the available data. And the only way that they can gain a fairly complete picture and feel a sense of real learning is for them to follow in the teachers' footsteps with active research in the field. This approach entails students employing the same techniques of participation, observation and interviewing. And they can profitably practice and discuss those techniques in the classroom before actively engaging in research.

Summary

At this point in history, Americans are openly expressing a need for cultural redefinition through their participation in the ethnic movement. Far from being a passing fad, a sense of

cultural roots is of central importance in human existence and one of the paramount challenges facing educators today is to respond positively, to offer opportunities for exploration of what it means to be an American in the multicultural setting of this nation.

To this end, ethnic studies are underway and curricula are being introduced into our schools. Experience indicates that a number of issues arise which can affect the success of ethnic studies. These issues involve dealing with four major questions: What does the concept, ethnic group, mean?; What information should be included in an ethnic curriculum?; Who should be involved in ethnic studies?; and, What are the most effective strategies for learning about ethnic groups? With preventative attention to these questions, ethnic studies have the potential of providing us with some information and the tools we need for discovery of the secret recipe for the unique American cultural stew which we are all simmering in together.

III. Teaching The Peoples of Connecticut Multicultural Ethnic Heritage Series

Keeping in mind sections I and II on intercultural and ethnic studies, a few specific suggestions can be offered for teachers who are planning to use The Peoples of Connecticut Multicultural Ethnic Heritage Series. Each teaching situation is of course unique, but hopefully the ensuing ideas will be useful to many.

Unit Outline

A. Preliminary Steps

1. Establish objectives - What do teachers and/or students hope to accomplish by their study of the Peoples of Connecticut?

2. Set up an evaluation procedure - How can the degree to which these objectives are reached best be determined? Can the evaluation procedure allow for unanticipated accomplishments?

3. Define terms - The number of terms to be defined and the depth of definition will vary according to the literary sophistication of the class. The following are some of the most important concepts which are central to an understanding of ethnicity: culture, subculture, cultural pluralism, acculturation, enculturation, social system, socialization, ethnic group, culture change, social change, assimilation, emigration and immigration. Students can look up terms in the dictionary or encyclopedia and/or ask a number of people for their definition and jointly put together an illustrated class dictionary of concepts for their ethnic study.

4. Draw an individual family tree - Students can begin ethnic studies by tracing their family trees as far back as possible to find out about their own cultural roots. Because of sensitive points in some family histories, it might be well to afford pupils the choice of doing their own family, a friend's family or the family tree of a famous Connecticut citizen.

B. Investigate and compare parent cultures - What cultures did the Peoples of Connecticut come from? Individual students, or groups, or the class as a whole, can study the background socio-cultural systems included in the Curriculum Series (Irish, Italians, Jews, Puerto Ricans, Poles and Blacks), and others may be added if desired. The following data should be covered about each parent socio-cultural system:

1. History
2. Demography
3. Socio-cultural characteristics - values, beliefs, language, the arts, lifestyle, social organizations, religion, economy, politics, education.
4. When, why and how did emigration occur?

C. Study and compare ethnic groups in Connecticut - What did these peoples do when they came to Connecticut? How did their socio-cultural characteristics change? Include:

1. Demography
2. Socio-cultural characteristics of these ethnic groups in Connecticut - values, beliefs, language, the arts, lifestyle, social organizations, religion, economy, politics, education.
3. Trends for the future.

D. Evaluate student accomplishments as a result of their ethnic studies.

Student and Teacher Activities

The following is a short list of teacher and student activities which will stimulate involvement in ethnic studies:

Prepare and eat ethnic dishes; compile an ethnic cookbook;

Attend and participate as much as possible in ethnic activities - dances, festivals, church programs, school functions, athletic contests, club meetings;

Investigate historical treatment of ethnicity in newspapers or magazines; assemble a scrapbook of current ethnic articles;

Research the origins of local places named after people of different ethnicities;

Look into ethnic involvement in the artistic life of an area;

Invite members of different ethnic groups to talk with the class;

Interview immigrants - the best results will probably be obtained by indirect interviewing, which is essentially a conversation following the interviewee's ideas rather than structured questions which may not elicit each immigrant's unique experiences;

Study the ethnic content of television programs;

Make a community or state or national map showing patterns of ethnic settlement;

Learn some of the arts of various ethnic groups;

Visit a nearby ethnic neighborhood - talk with people, sample the food, window shop and observe daily life;

Put together a pictorial essay of the experiences of a recent immigrant;

Act out charades of ethnic customs and see if other class members can guess which group is being depicted;

Investigate laws relating to ethnicity;

Study the participation of ethnic groups in the early history of an area;

Compile a glossary of basic words in several languages;

Compare the family life of a number of ethnic groups;

Organize an ethnic festival featuring the groups who are important in the local area or state;

Read firsthand accounts written by immigrants and current ethnic publications;

Learn how to play some ethnic games;

Design an ethnic calendar which contains information about various ethnic celebrations throughout the year;

Write or visit a museum which has a multicultural collection. An outstanding example of this type of facility in Connecticut is the Ukrainian Museum and Library located at St. Basil's Seminary, 195 Glenbrook Road in Stamford. One of the finest ethnic museums is nearby in New York City, located in the base of the Statue of Liberty. The Balch Institute, 18 South Seventh Street, Philadelphia, houses another multimedia display on immigration and its cultural impact called "The American Kaleidoscope." Probably the most extensive multicultural display is the "A Nation of Nations" exhibit prepared for the American Bicentennial by the National Museum of History and Technology, a part of the Smithsonian Institution in Washington, D.C.

FOOTNOTES

1. Taken from an article which appeared in Learning, May/June, 1974, Vol. 2, No. 9, pp. 50-51.

2. Daniel P. Moynihan and Nathan Glazer, Beyond the Melting Pot (Cambridge, Mass.: M.I.T. Press, 1963).

3. Edward T. Hall, The Silent Language (Greenwich, Conn.: Fawcett Publications, Inc., 1959), pp.63-91.

4. Alex Haley, Roots (Garden City, N.Y.: Doubleday & Co., 1974).

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